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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 4th June 1904.

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II.—Home Administration.

(a)—*Police.*

The *Sansodhini* [Chittagong] of the 20th May says that certain turbulent Hindus and Muhammadans, including menial servants, in the town of Chittagong, have formed themselves into a gang of *budmashes*. It is believed that the petty thefts in the town are committed by them. Everybody is afraid of them. The attention of the local Inspector of Police is drawn to the matter.

Budmashes in Chittagong town.

Sansodhini, May 20th, 1904.

2. A correspondent of the *Manbhum* [Manbhum] of the 24th May says that a big dacoity was committed the other day in the house of Mahes Chandra Roy in the Dandua village under the Raghunathpur thana in the Manbhum district. The dacoits carried torches in their hands and were accompanied with music. The inmates of the house fortunately found time to escape. The entire house, which is divided into two parts, was plundered. Some time ago a dacoity was committed in the house of one Bama Charan Bauri in the neighbouring Mantarh village. The police came and went away. The District Superintendent of Police, it is said, recalled them, saying that they should not investigate the case. Dacoities have become frequent in the neighbourhood. A dacoity was committed in the house of the late Chintamani Banerji in the Mantarh village the day after the occurrence in Mahes Roy's house. Chintamani's widow was so brutally belaboured by the dacoits that her life is despaired of.

Some cases of dacoity in the Manbhum district.

Manbhum, May 24th, 1904.

3. The *Pratijna* [Calcutta] of the 25th May has the following in English:—

Police matters.

Pratijna, May 25th, 1904.

We waited and waited long the publication of the report of the Police Commission, but all in vain. It was only the other day, a correspondent in the *Times* threw some light on the question and which has staggered us the more. If that is taken to be the sum and substance of the recommendations, in short the report itself, then there can be nothing more disagreeable than this. But may we ask and enquire why the Government is playing behind the scene, why has it not come to the front and has not taken the trouble of publicly publishing the report to the satisfaction of the public? We are really sorry to see that a long-hankered-after and earnestly-prayed-for Commission, with a view to ameliorate the status of the police, would meet with such a bitter finality, and need we tell the Government what a great commotion this has caused among the Indian public? Police is essentially necessary for the preservation of life and property and therefore matters affecting it—its purity and corruption—stand second to none in importance; and though to the rejoicing of India, enough of arguments and cogitations were put forward, nothing, not even an iota of good, has been done. Now as it is being proposed we find another burden of encumbrance is about to fall on our shoulders; and above all we fear the strange outlets of demented fancies from the heads of those with characters but half-formed coming to be provided and installed into the high police *guddies* with handsome salaries. It would be nothing short of affectation to deny the inference from the proposition we have laid down, as we say so from experience—an experience of about half a century. We shall here and in our latter issues try to hold before the Government some suggestions which, if carried out, may bear fruit. The police are taken to be a corrupt and debased body of men. Everybody condemns them, everybody despises them, but at the same time everybody stands greatly in need of them. Now what should be done to abolish this sort of queer relation and establish a friendly one? What should be done to elevate the platform where they move to a position where they cannot breathe the atmosphere of corruption? The fact that the police—and I use the term to denote those belonging to the lower ranks, and it is in the lower ranks where corruption is greatly prevalent—are very poorly paid, stands without challenge. And it would be nothing short of cerebral discomfiture to deny this and say that the petty pittance of Rs. 7-12 is sufficient to maintain their livelihood, to support their family at home, and to lead a life according to the discipline of the force, such as to brush their shoes daily twice, to wear daily-washed uniforms, to keep their bed-sheets perfectly clean, and the like, which if scrutinised and elucidated will bring in a

long list, and consequently a heavy expense. Now how can they lead clean lives with their small allowances? If you really wish to bar themselves from gratifications that are illegal, why not improve their pecuniary condition, why not increase their pay? The same constables who are Europeans monthly draw Rs. 60, 70, 80 and so on, and though ill-educated, are sharply promoted to the grade of Inspectors, while those who are natives, black men of the same rank—and simply because they have the misfortune and disqualification of being black—get Rs. 7. Take again the case of the native officers. They get Rs. 10, 12, 16, 20, 30. But in those grades there are to be found men who are more qualified than some European Inspectors, under whom they serve, and in fact do all the office business for them. There are men in the Police Department who had surely been elevated to the higher grades if justice had been done, and the value of work rendered by them realised. We know of men in the police who had shown exceptional abilities, who had not shrunk from their duty even at the risk of their lives—but because proper encouragement has not been shown, the gloom in the path of their prospects has not been removed: they and others have been discontented, corrupted, and unsatisfied. The police are but men, they are but human beings, and we do not know how it is it cannot be remodelled if proper justice is shown, pays are increased, educated men are appointed. We will deal with other points by and by in our next issues.

MEDINI BANDHAV, May 25th, 1904.

4. The *Medini Bandhab* [Midnapore] of the 25th May publishes the following from correspondents:—

Thefts and oppressions of the Salt Police in the Midnapore district.

(1) Reports of thefts have been received from Mahisadal, Garbeta, Bhagwanpur, Kanchannagar and other places in the Midnapore district.

(2) The oppressions of the Salt Police in Mahisadal are again complained of. The guilty should no doubt be punished, but it is extremely wrong for the police to hide country-made salt in the houses of poor inhabitants without their knowledge and afterwards bring them into trouble. Should not these dishonest police officers be punished?

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, May 25th, 1904.

5. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th May writes as follows:—

The increase in the number of chaukidars.

Last year the number of village chaukidars in Bengal was increased. We are at a loss to make out what necessitated the taking of this step by the Government. The public and the Government are equally convinced of the uselessness of the chaukidar as regards the prevention of crime. He serves as an informer to the police in respect of the doings of villagers. But his chief duty is to attend on the police *saheb* when the latter is out, work as his *syce*, procure his *rasad*, carry his baggage, etc. The *saheb* has not, of course, to pay for all this. Hence the necessity for increasing the number of village chaukidars.

MIHIR-O-SUDHAKAR, May 27th, 1904.

6. As an illustration of how the cooly-recruiter successfully decoys unsuspecting villagers, the *Mihir-o-Sudhakar* [Calcutta] of the 27th May cites a case in which one Sujaddi Mullick, *alias* Insan Mullick, an inhabitant of Bundutea, a village within the Galsi thana of the Burdwan district, who had come to Burdwan town to seek employment, fell into the hands of a cooly-recruiter on the 9th March last. The man subsequently made a statement before the police, from which it appears that he was induced to accompany the recruiter on being promised an employment elsewhere. It is to be hoped that the authorties will protect the poor people of Burdwan from these pests.

The oppressions of the cooly-recruiter in the Burdwan district.

SOLTAN, May 27th, 1904.

7. The *Soltan* [Calcutta] of the 27th May has heard that the drama *Sat-Nam* has been placed in the hands of some Musalman gentleman for removing from it such portions as may be considered objectionable to the Musalmans. But how can it be possible to make the book unobjectionable to the Musalmans in this way, when the entire book, from the preface to the end, breathes ill-feeling towards Musalmans and contains slander of Musalman society and religion? Contemptuous epithets have also been applied throughout the book to the respected Musalman Emperor, Aurangzebe. Under the circumstances, the very name of *Sat-Nam* ought to cease to exit. It is to be hoped that

The play *Sat-Nam*.

the gentlemen who have been entrusted with the revision of the book to make it fit for representation on the stage, should, instead of revising it, advise the discontinuance of its representation on the stage altogether.

The writer wishes to draw the attention of the authorities of the Classic Theatre to the fact that both his predictions have been fulfilled. In the first place, the Government, through the Commissioner of Police, has done justice to the Musalmans in the matter; and, secondly, it has been amply proved that although the Musalmans have lost everything else, the flame of religious fire has not yet ceased to burn in their hearts, and that they are still capable, by virtue of their religiousness, of avenging their wrongs. The Musalmans gave an excellent proof of this the other day. Let no one forget that the Musalmans, though dead, are still living. And let the theatre managers and authors like Giris Babu beware for the future. In conclusion, the writer heartily thanks the Commissioner of Police for his tact, sense of duty, and sense of justice, which enabled him to avert a catastrophe by stopping the acting of the play. Both Hindus and Musalmans ought to be grateful to him.

NIHAR, May, 31st 1904.

Suspected poisoning of cows in a village in the Midnapore district.

8. A correspondent of the *Nihar* [Contai] of the 31st May says that since a *Muchi* took up his lodging in the Phankhai village within the Contai subdivision of the Midnapore district two years ago, many a healthy cow is dying of a particular disease. The notice of the authorities is drawn to the matter.

DAILY HITAVADI, June, 1st 1904.

Charges against a Police Sub-Inspector in the Hooghly district.

9. The *Daily Hitavadi* [Calcutta] of the 1st June prays for a sifting enquiry into the serious charges against a police officer contained in the following account given by a correspondent:—

A Brahman widow, living in the Senpur village within the Khanakul thana of the Hooghly district, met with an accidental death in last *Chaitra*, leaving a sum of money and some gold and silver ornaments and a young widowed daughter. The Sub-Inspector of Police of the Khanakul thana, on receiving information of the death by accident, went to Senpur for enquiry and took charge of the money and the ornaments belonging to the deceased lady, and then sent for her daughter, who was living at the time at her father in-law's house. The daughter came and went to the thana to receive her mother's property, accompanied by a relative and a woman of the Hari caste. The Sub Inspector asked her to wait inside a house, and then himself entered into it and made immoral proposals to her. The terrified girl called him her father, but in spite of her entreaties the ruffian committed an indecent assault upon her. The outcries of the widow brought two constables and her relatives near the house, and she then came out. Many persons, including shop-keepers residing near the thana, heard all about the occurrence.

A case was instituted before the Subdivisional Officer of Arambagh on the 19th April last against the Sub-Inspector. The accused has engaged many distinguished pleaders and mukhtears, and a charge has been framed against him under section 354, Indian Penal Code. Both the Sub-Inspector and the local Head-constable have been suspended.

(*b*)—*Working of the Courts.*

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, May 25th, 1904.

The District Judge of Nadia.

10. Referring to the action of Mr. MacBlaine, the District Judge of Nadia, in getting the portrait of Kumar Gopendra Krishna Dev, one of his predecessors at Krishnagar, removed from his court-room, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th May writes as follows:—

We do not know what is in Mr. MacBlaine's mind. But we doubt whether he would have acted in the same manner had the portrait been the likeness of a Mr. Barber, a Mr. Tanner, a Mr. Shoemaker, a Mr. Sweeper, or a Mr. Scavenger. It may be that there are portraits hung up in the High Court and many district Courts, but how can Mr. MacBlaine be expected to bear the sight of a native's portrait every day? Such is the sense of justice of a Sessions Judge, a dispenser of justice in one of His Majesty's courts of appeal. As to the High Court, who is it that Mr. MacBlaine will obey any instruction that it may issue about the hanging of portraits in his court-room?

On the 18th idem Mr. MacBlaine insulted a pleader by saying, "I have not heard of such a thing outside the lunatic asylum," in regard to a statement which had been made by the pleader in an appeal case. We wonder how Mr. MacBlaine could remain unknown to the public so long.

RATNAKAR, May 28th, 1904.

11. The *Ratnakar* [Asansol] of the 28th May writes as follows:—

The Jhajha shooting case.

The Jhajha shooting case has created a sensation in the country. Who does not know that Stuart, the accused person in the case, belongs to the ruling race? Is it intended that black men and white men should be put on the same footing? What is the use of crying one's self hoarse over the matter? If Stuart hurt Tulsi, there ought to have been no stir in the matter; and, moreover, Stuart has been declared not guilty. The *saheb* may now sue Tulsi for damages on account of the mental strain caused to him by the institution of the case, and he may get an award in his favour, so that although Tulsi received nothing but ridicule in the case, he is further in danger of being mulcted in money. Death will lay his hand on everybody some day or other, so that one who happens to die by the hand of a member of the ruling class should be thankful for his glorious death, and consider it as a thunderbolt hurled by a human being and, as such, inevitable as one from the blue.

DAILY HITAVADI, May 29th, 1904.

12. The *Daily Hitavadi* [Calcutta] of the 29th May writes:—

Administration of justice in India.

The belief that in cases of collision between Englishmen and Indians, the latter cannot expect to get justice in the Courts, is gaining a firm hold on the mind of the people. That such a belief is not to the advantage of either the rulers or the ruled is undeniable. Yet by their acts English Judges deliberately create such an impression in the country. Not only in cases in which Europeans are concerned are such Judges found biassed in favour of their own countrymen, but even in cases in which the parties are all natives, their decisions often give us pain. As regards the latter class of cases, it is the ignorance of the manners and customs of Hindus and Muhammadans on the part of Europeans that causes discontent. The punishment for adultery, for example, that is inflicted in Western countries is not considered sufficient in the East. The injured European husband is satisfied if he can recover some money from the paramour of his wife as compensation, and there the matter ends; but nothing could wipe out the disgrace attaching to Hindu and Muhammadan families whose honour had been tarnished. Again, Englishmen when they come out to India, try their utmost to remain at a distance from the people whom they are called upon to govern. All their knowledge of the people is derived from books written by Englishmen. One of such books recently published contains the following:—"Modesty is a thing unknown among the Hindus." Now, the knowledge derived from such books must be invaluable indeed, and what the decision of a Judge must be, who is guided by their contents and is called upon to decide cases involving social matters of Eastern peoples, can well be imagined. A European can have no conception of the feelings that are aroused in the mind of the orientals when the females of their household are disgraced. During Muhammadan rule, the decision of such cases by the Cazis gave complete satisfaction, as the Hindus and the Muhammadans entertain almost the same notions in regard to social matters.

European Judges inflict exemplary punishment upon the Hindu husband whenever he is held guilty of ill-treating the wife. But they forget that the conditions of matrimonial life among Hindus are widely different from those obtaining among Europeans as well as Muhammadans. The Hindu wife is by her marriage indissolubly united with her husband. The European Judge does her more harm than good in trying to give her the protection of the law. Alien Judges should take care how they deal with quarrels between husbands and wives in a community in which the latter have not the liberty to marry a second time.

The social conditions of the Indians ought not to be ignored in trying to adhere to the letter of the law. The physician in going to prescribe for a disease should, among other things, take into account the idiosyncrasies and the pecuniary condition of the patient. There are many acts which are no offences according to European notions, but which nevertheless violently upset the minds of Hindus and Muhammadans.

French Judges do not consider themselves bound hand and foot by the laws they have to administer. They exercise a great deal of discretion in deciding cases.

(d)—Education.

13. The *Tripura Hitaishi* [Comilla] of the 24th May says that Maulvi Abdul Karim, Inspector of Schools, ought to be thanked for his exertions to correct the morals of schoolboys, and publishes the following contradiction by a corrrespondent of a letter published in the *Pratinidhi* newspaper (Report on Native Papers of the 21st May 1904, para. 21). TRIPURA HITAISHI, May 24th, 1904.

A contradiction.

The writer would have the public believe that all the exertions of Maulvi Abdul Karim ended in nothing. But it must be remembered that the Inspector of Schools has to clear the Augean stable, and therefore any opinion now passed on his work must be considered premature. Already some evidence of improvement is perceptible: the guardians of boys have begun to watch their doings and to put a check upon their movements. It appears that the guardians had not the slightest suspicion as to how far crime prevailed among schoolboys. But now they recognise the existence of the evil, and have begun to make a united effort to put a stop to it.

The writer complains that the Inspector has had separate seats provided for his own boys in the class-room. But in this no invidious distinction was meant and another good boy was also provided with a separate seat. "The object is simply to segregate his sons and another good boy from those smitten with moral plague." There can be no doubt that the Inspector is actuated by good motives, and the energy displayed by him in this matter deserves all praise. His work, though rather unpalatable at present, is sure in the end to produce wholesome results. As the educational head of the Chittagong Division, he may with propriety use mild threats in order to elicit the truth from boys trying to conceal it. But such an attempt cannot be called torturing the boys. Everyone ought to be thankful to the Inspector for his sympathy and commendable zeal in such good work.

14. The *Pratinidhi* [Comilla] of the 28th May publishes the following communicated article in its English columns:— PRATINIDHI, May 28th, 1904.

"An erratic Inspector of Schools."

Our quiet little town has been much agitated over a matter which has pretty nigh become a public scandal. Maulvi Abdul Karim, Inspector of Schools of the Chittagong Division, has been living here for some time. His head office is at Chittagong, but he intends to make Comilla his residence for a greater portion of the year. We were very glad to have the Inspector of Schools in our midst. We believed that his presence at Comilla would ensure effective supervision and control over the educational institutions and establishments of this district. Maulvi Abdul Karim came here with great promises and we were led to expect much from him. But we are sorry to say that our expectations have not been in the least fulfilled and we have been bitterly disappointed. The Teachers' Conference at Chittagong and the Guardians' Association at Noakhali which were organized by Maulvi Karim were good in their own way, and we believed that they would produce some beneficial results. But his late erratic doings in connection with the so-called moral delinquencies of the schoolboys and the frantic and extraordinary measures which he proposes to adopt, and has actually adopted in some cases, have filled the mind of the people of this town with indignation and shame. The Inspector got an anonymous letter charging some of the schoolboys and outsiders with immoral practices. He proceeded to inquire into the truth of the allegations contained in the said letter and some ugly facts were discovered. He then invited some gentlemen of the town to his house and sought their advice and co-operation in stamping out the evil. This the said gentlemen readily promised. So far the Inspector was all right and the public had nothing to say against him. But soon after the inner man in Maulvi Abdul Karim came out and the people discovered what he is. Maulvi Karim is an ardent worshipper of Mr. Ego, or the one that dwells within. With a view to make his presence felt, he began to play the *rôle* of a police functionary and converted the Zilla School into a police lock-up. He took his seat in a secluded corner of the Zilla School while the Head-master and

other teachers were patrolling in the veranda, and proceeded with his inquiries like a veritable police officer. The innocent and the guilty were alike hauled up and all barriers of shame and decency were broken down. The innocent boys of tender age were asked questions which did make them blush. Other schools were also visited. The Inspector required all the teachers and boys to send names of the suspected bad characters. By a peremptory circular, he stopped the games of the boys and issued an order whereby the boys were indiscriminately prohibited from going out in company. The Maulvi went so far as to declare that more than 60 per cent. of the boys had gone astray and that he would personally go down to Calcutta and ask the Director of Public Instruction to stop the Zilla School for two years. Could anything be more frantic than this? We hear that a boy of a very notorious character has been employed as a spy and is giving the names of the innocent and the guilty alike. The way in which punishment is being dealt out is most objectionable and is bound to have a far-reaching and demoralizing effect. Six boys have been prohibited from attending school for reasons which the public do not consider satisfactory. In the name of morality and discipline, the door of education has been closed against them and a gloom has been cast over their future.

A student of the Zilla School reading in the Entrance class, aged about 14 or 15 years, is threatened to be expelled. The father of the boy, a respectable gentleman, sought an interview with the Inspector in his own house, but this was refused. The gentleman was curtly told by the *chaprasi* that the Inspector *saheb* would pronounce sentence upon his son after the summer vacation. A boy was suspected to have gone astray. The Inspector summoned him to his own house and took down his statement. The boy, while denying the grave charges, candidly confessed what he did. It was understood that he would be very leniently dealt with. As a matter of fact, the Inspector placed him under the charge of a respectable gentleman, who undertook to be responsible for his future good conduct. The boy is not naturally perverse, but very amiable. He is certainly corrigible. The Inspector also was of the same opinion and praised him for his truthfulness and gave him to understand that he was pleased with him. More than a month elapsed, and things were all right. The boy and the gentleman who was appointed his guardian believed that the offence, if any, of the boy had been condoned. But strange to say, one day the boy was all on a sudden called upon to submit to punishment and was actually whipped and got 15 lashes the other day, and was fined in addition. If this be not a monstrous sentence we do not know what is.

No right-minded person would like to see the boys go astray and find fault with the Inspector for trying to mend their ways; but at the same time one cannot help condemning the way in which things are being done by this capricious Inspector. He has transgressed all bounds of propriety and decency and it is high time that his vagaries were checked.

The Inspector has sent three of his sons to the Zilla School. They are allowed reserved seats in front under orders of the Inspector. Other boys are not allowed to occupy these seats; if they do so, they are made to vacate when the Inspector's boys come- One day a boy of the Inspector was seated alone on a bench on which five boys could conveniently sit. The teacher in charge of the class at the time, finding that other boys were huddled together on another bench, allowed two other boys to sit on the same bench with the Inspector's son. The next day the teacher in question was required all on a sudden to leave Comilla under order of transfer. Not a day's time was allowed. In the meantime another teacher had been brought from another place by a telegraphic order by the Inspector. The teacher left Comilla that very night. May we ask, what does all this mean? Why should reserved seats be allowed to the Inspector's sons in a Government zilla school? Why should they enjoy special privileges? We hope the Director of Public Instruction will take notice of these matters and put a stop to the high-handed proceedings of Maulvi Abdul Karim.

SOLTAN, May 27th, 1904.

A holiday withheld.

15. The *Soltan* [Calcutta] of the 27th May says that the Kushtia School was not closed on the occasion of the last *Akhiri-Chahar Somba* festival. The Director of Public Instruction is asked to see that private schools are, like Government schools, closed on this occasion every year.

16. The Burdwan correspondent of the *Daily Hitavadi* [Calcutta] of the 29th May writes:— DAILY HITAVADI, May 29th, 1904.

The selection of vernacular text-books.

The dishonesty that now plays such a conspicuous part in the selection of vernacular text-books, and the jobbery and favouritism which are responsible for the introduction of worthless books, are truly deplorable. The rage for the Kindergarten system bids fair to stamp out the literary faculty from our youth. Over and above this, higher educational officers, forgetful of their sacred duty and responsibility, are introducing inferior text-books merely because these books happen to be written by their friends and relatives. The books entitled সচিত্র বর্ণবোধ (Sachitra Varnabodh) and বাল্য বিনোদ (Valya Binod) answer to this description. Here is a couplet from the former book:—

আকাশে সূর্য্য উঠে পাখী ডাকে গাছে।
খোকা খুকী জাগে সুখে, হেসে মায়ের কাছে।

Both the versification and the sense of the above are execrable. Again, the following occur in the latter: "সে সব সহ্য করিয়া তবু ও প্রভুর সেবা করে," ভীমসিংহ এক রাশি ক্রোধ লইয়া পিতার নিকট আগমন করিলেন" Many other examples of faulty composition may be quoted from the book. Indeed, text-books worse than the above are seldom met with. I shudder at the idea that my sons will have to read these books. Will not the study of all this rubbish by our children arrest their mental growth? All this we owe to the nice good sense of Mr. Mukerji, Inspector of the Presidency Division. We do not know whom to admire most—the reputed authoress of those books for her happy style or her son-in-law, Mr. Mukerji, the Secretary of the Text-Book Committee.

(*e*)—*Local Self-Government and Municipal Administration.*

17. The *Sansodhini* [Chittagong] of the 20th May is sorry to learn that a circular order has been issued directing that no patients, except beggars, will be allowed free dietary in hospitals. Considering that none but the poorest go to hospitals for treatment, it would be most cruel to require them to pay for their own meals while confined there as patients. How can these persons be expected to pay three annas per diem? SANSODHINI, May 20th, 1904.

Discontinuance of free dietary in hospitals.

18. The *Burdwan Sanjivani* [Burdwan] of the 24th May has an article headed "Terrible water-scarcity," in which the writer says that there is severe water-scarcity in all the Bengal villages, and draws the attention of His Honour the Lieutenant-Governor to the deplorable condition of the people. His Honour is the worthy son of a worthy father, and there is no doubt of it that if only the tale of misery reaches his ears, he will certainly take steps to alleviate it. If immediate steps are not taken the villages will soon become desolated. It is to be hoped that the earnest prayers of the people will not remain unheeded. BURDWAN SANJIVANI, May 24th, 1904.

Water-scarcity in Bengal.

19. The *Sri Sri Vishna Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th May says that septic tank latrines still exist in the Telinipara and Syamnagar Mills, in spite of the Bengal Government's order prohibiting their use. The inhabitants of Bhadreswar petitioned the Chairman of the local Municipality and the District Magistrate in this matter. The Chairman is one of the mill *sahebs*. He rebuked the petitioners and said that the mill authorities were not prepared to discontinue the use of the septic tank latrines. Is it to be understood by this that they do not think it necessary to obey the Government order, or that they have not been informed of it? An enquiry should be held into the matter. SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA. May 25th, 1904.

Septic tank latrines.

20. The *Nihar* [Contai] of the 31st May says that the *manji* attached to the Kalinagar ferry within the Contai subdivision of the Midnapore district greatly harasses passengers by making them wait, sometimes for hours together, till a sufficiently large number have presented themselves. If, fortunately, a Government employé appears, he and the passengers who have been kept waiting are at once taken across. A correspondent also makes this complaint. NIHAR, May 31st, 1904.

A ferry complaint.

(g)—Railways and Communications, including Canals and Irrigation.

SOLTAN, May 27th, 1904.

21. The *Soltan* [Calcutta] of the 27th May says that, on account of the running of trains at the Poradaha Junction station on the Eastern Bengal State Railway, the gate which leads to the local bazar remains closed almost constantly. This causes great inconvenience to the local people. An overbridge should be constructed at the place.

A railway complaint.

RATNAKAR, May 28th, 1904.

22. The *Ratnakar* [Asansol] of the 28th May says that the want of fencing along the railroad between the Raniganj railway station and the Bengal Paper Mill causes frequent accidents leading to the death of cattle. The road should therefore be fenced, and, so long as this is not done, trains should be driven with great precaution on the road.

A railway complaint.

BASUMATI, May 28th, 1904.

23. The *Basumati* [Calcutta] of the 28th May says that the East Indian Railway Company has done great injustice to the clerks employed in its Press by depriving them of the benefits of the railway provident fund. They have hitherto been regarded as permanent officers of the Company, but are now treated as temporary incumbents. These hard-working servants have thus been deprived of their provision for old age to which they are justly entitled. Moreover, they are not granted free passes to travel on the railway, although these are granted to other railway employés. It is to be hoped that the railway authorities will remove these grievances of the clerks.

The grievances of the clerks of the East Indian Railway Press.

DAILY HITAVADI, May 30th, 1904.

24. The *Daily Hitavadi* [Calcutta] of the 30th May writes as follows:—

A railway complaint.

Chatra is a thickly-populated, respectable village between the Seoraphuli and Serampore stations on the East Indian Railway and the railway line passes through its heart. The villagers, male and female, young and old, have to cross and recross the railroad many a time during the day. But the want of a sufficiently large number of crossing gates, of which there is only one in the village, makes this dangerous. The inhabitants of the Chaudhuripara quarter of the village petitioned the railway authorities for the construction of a gate in their neighbourhood, but to no effect. There is a turnpike in the Chaudhuripara quarter, but as it is left unguarded, children pass through it whenever they like. Besides this, carriages, dead bodies, etc., from the western side of the railway line have to make a long detour of about two miles on account of the existence of the turnpike.

(h)—General.

HINDU RANJIKA, May 25th, 1904.

25. The *Hindu Ranjika* [Rajshahi] of the 25th May complains of the want of a post-office in the Halsa village within the Nator subdivision of the Rajshahi district. The Joarhi post-office, under which the Halsa village is placed under existing arrangements, is situate at a distance of eight miles from it, and letters, etc., do not reach the village in less than five or six days.

Wanted a post-office in the Rajshahi district.

MEDINI BANDHAV, May 25th, 1904.

26. The *Medini Bandhab* [Midnapore] of the 25th May says that by appointing Miss Cornelia Sorabji, Barrister-at-law, Counsel for the Court of Wards' estates in Bengal, the Lieutenant-Governor has laid the foundation of great future misfortune to the country. How can one unacquainted with the manners and customs of a community be expected to do one's duty properly without doing great injury to it?

Miss Cornelia Sorabji.

MEDINI BANDHAV.

27. The same papers says that Anglo-Indians have recently made a demand that Government should not allow native Magistrates to enquire into cases in which Europeans happen to be the accused. This is not surprising. That there is a difference between the whites and the blacks, that is to say, between the conquerors and the conquered, should not certainly be lost sight of.

A demand made by Anglo-Indians.

MEDINI BANDHAV.

28. The same paper says that when the road-cess was first imposed, Sir George Campbell gave the assurance that not a pice would be spent out of the proceeds of the

The road-cess in Bengal.

cess for purposes other than these for which it was intended, viz., the construction of village roads, excavation of tanks and wells, and arrangements for village sanitation. But we now find that the tax is devoted almost exclusively to the prevention of famine, to giving aid to town hospitals, to the repair of the principal roads in the country, to the spread of education, and many other similar purposes. How can this be explained?

29. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th May writes as follows:—

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, May 25th, 1904.

The partition question.

Lord Curzon evinced a strong desire to separate the Bengalis and place them under two administrations, and our protests and petitions against this desire were spurned by him as selfish and stupid. An appeal to the Secretary of State for India appears to be the only feasible course now left to us in the matter. But it is impossible that Mr. Brodrick should oppose the wishes of Lord Curzon after the great ovation which the latter has received in London. Besides this, Lord Curzon is less unkind to India than is Mr. Brodrick, as was, some time ago, proved by the latter's proposal to saddle her with a portion of the cost of the South African contingent. Again, nothing can be expected from an appeal to the Throne. Lord Curzon is the representative of His Majesty the King-Emperor and in his hands are entrusted the destinies of our country. We have therefore no other course left than to shed bitter tears of agony before His Lordship, praying for the withdrawal of the proposal to divide Bengal. As to an appeal to the British public, very few of them either know or care to know anything about India. In Parliament Indian questions serve only as a signal for retirement in the case of most members.

30. Referring to the Sims case at Monghyr, the *Daily Hitavadi* [Calcutta] of the 28th May writes as follows:—

DAILY HITAVADI, May 28th, 1904.

The Sims case.

The matter, though insignificant, has set up a commotion in the Anglo-Indian community. Everyone knows that those who care neither for justice nor for religion, find it extremely hard to maintain their *prestige*. In India the Europeans are indifferent to the cause of justice, and specially so in their conduct towards the natives. They lose all sense of justice and are blinded by their imperialism. The Indians therefore are no longer able to accord them that respect and regard which formerly characterised their conduct towards the ruling race. The latter's anxiety for the maintenance of their *prestige* is therefore daily increasing, and they are trying to secure it by means fair or foul. It is for the sake of this *prestige* that the authorities did not shrink from issuing the shameful order that no white soldier should *salam* a native commissioned officer. The Anglo-Indian community now says that if Government does not prevent the possibility of a recurrence of the Sims case, it will be hard for it to keep the Indian Empire in its hand. It seems, we too must believe that without such an arrangement British rule will not be stable in India.

31. The *Daily Hitavadi* [Calcutta] of the 1st June hears that the Salt Police in Mahisadal and in other places in the Midnapore district are harassing poor people by secretly hiding country-made salt in their houses. Such harassment by the police must deprive the poor of the use of salt, which is so necessary for health. It will certainly be to the discredit of the British Government if people refrain from using salt to save themselves from oppression. If the use of salt is restricted simply for the sake of revenue, then it must be said that the country is in a most deplorable condition.

DAILY HITAVADI, June 1st, 1904.

Alleged oppressions of the Salt Police in the Midnapore district.

III.—LEGISLATION.

32. The *Rangalay* [Calcutta] of the 29th May says:—

RANGALAY, May 29th, 1904.

The servant difficulty.

The Anglo-Indians can no longer get native servants to work for them. They have therefore petitioned the Lieutenant-Governor to remove this grievance of theirs by legislation. Let the Anglo-Indian only spare the native spleen a little more than he does at present; let him reward his servants as liberally and handsomely as his predecessors did, let him, in short, treat his black servants as human beings, and he will have no difficulty in getting servants. But the fact is that he kicks, canes, and fines servants only too freely, and the result is that no

one would serve him. His better half, too, has now grown extremely oppressive. We quite enjoy this difficulty of the Anglo-Indian. *Baburchis* and *khansamas* are not Bengali Babus that they will serve Europeans for a small pay without the least sense of self-respect.

DAILY HITAVADI, May 29th, 1904.

33. The *Daily Hitavadi* [Calcutta] of the 29th May has the following :—

A law proposed for the control of servants.

The so-called "Imperial Anglo-Indians" are anxious to get a law passed regulating the relations between menial servants and their masters. This law must necessarily be similar to the cooly law. We fail to see why such legislation is considered necessary all on a sudden, especially as menials are bound by tacit and implied contract to serve their masters.

The Imperial Anglo-Indian Association wants to have the servants punished by law if they should demand higher pay and refuse to serve if this is not granted to them. Considering the strange times in which we live, Government may be disposed to listen to the cry of the Anglo-Indians. But such a law, if passed, will not add to the prestige of Government. In this matter the Anglo-Indians profess to be moved not only by considerations of self-interest but also by a desire to promote the interests of their servants. What a class of disinterested and benevolent persons they are! The sufferings of the servants indeed break their heart!

"The cat mourns the death of the fish,
And the snake sheds bitter tears for the frog."

So goes the proverb.

The Eurasians complain that the winter tourists employ domestic servants in this country on salaries varying from Rs. 25 to Rs. 30, who thus earn a year's income in a short time and pass the remaining months in idleness. But why are Eurasians sorry for that? Why do they not pay higher pay to their servants? If they cannot afford it, let them black their own shoes; and let their wives and daughters cook and do their own marketing. Where is the necessity for legislation? Why not teach a lesson to those European and American tourists who are guilty of such a heinous crime?

The Eurasians would do well to learn from persons who had visited England what inconvenience people suffer there for want of servants. There one cannot play the *rôle* of the Badsha so cheaply; the terms "damn" and "suar" cannot be used so frequently; kicks and fisticuffs, rupture of spleens, and shooting down with guns, are not tolerated. Servants so faithful, obedient, and meek as the Indians servants are not plentiful in England. Let the Eurasians patiently think over these matters. It will not do to cry like madmen for laws. If they have any humanity in them, let the Imperial Anglo-Indians try to keep that virtue undefiled in their servants.

VI.—MISCELLANEOUS.

AL PUNCH, May 21st, 1904.

34. *Al Punch* [Bankipur] of the 21st May understands that Lord Curzon intends returning to India to resume the Viceroyalty. Many of the reforms which he has undertaken to introduce into the administration of India as yet remain uncompleted. He is not a man to remain at home so long as he has not completed his work in India. A change in the Ministry in England will not in any way affect his policy.

Lord Curzon's return.

DAILY HITAVADI, May 28th, 1904.

35. The *Daily Hitavadi* [Calcutta] of the 28th May writes as follows :—

Lord Curzon.

If there had existed any community of fiscal interest between the English tax-payer and the Indian tax-payer, and if it had not been a matter of unconcern with the former as to whether the latter is well-governed or oppressed by the Indian Government, the Indian's cry of distress and suffering would not have been as a cry in the wilderness, and Lord Curzon would have had to repent for having been the author of the unholy Tibet Expedition.

Lord Curzon is said to be economical. Ah, his Delhi Darbar, his costly frontier policy, his Persian Gulf tour, his political mission (not military expedition!) to Tibet—all bespeak his economy! If the money required for these had come from the pocket of any other British subject but the Indian then it would have been made clear whether it was really economy or

extravagance on Lord Curzon's part. This is all that we can say, humbled and miserable as we are. We shall bear what our Lord will make us bear, and it becomes him to do whatever he likes to do to us. His Lordship has youth, power, wealth, and thoughtlessness, and all these combined are the cause of our sufferings.

But, then, Lord Curzon is said to be a very able man. We do not question his ability, but what proof have we of it? He appointed quite a lot of Commissions, but none of them was truly successful. His actions created discontent in the country and sowed the seed of mutual distrust in the hearts of the rulers and the ruled; he slighted and insulted the Native Princes at the Delhi Darbar and gained unpopularity through his overbearing self-conceit. Whatever he may have done either in extending the boundary of Calcutta or in establishing the Victoria Memorial, the Indians know full well in what direction his ability is exercised. History will record the deeds of this conceited youth in letters of blood—the blood of innocent Tibetans spilt on the snowy peaks of the Himalayas.

We are extremely sorry that such an arbitrary and irresponsible man is returning to India to rule her destinies for a second time. It is to be feared that all his learning, tact, and intelligence will be directed to bring about the ruin of this country.

36. The *Mihir-o-Sudhakar* [Calcutta] of the 27th May writes as follows:— MIHIR-O-SUDHAKAR, May 27th, 1904.

Hindus *versus* Musalmans.

Hindus are in the habit of saying that as Government apprehends danger from a union of Hindus and Musalmans, it is not the Government's wish that the two peoples should entertain a friendly feeling towards each other, and that, in consequence, officials try to sow seeds of dissension between them. But the writer places no reliance on this view. It is his every-day experience that it is the Hindus who aggressively pick quarrels with the Musalmans. The quarrels and differences which are taking place every day, in the ordinary course of business, between Hindus and Musalmans in every part of the country and in every village in Bengal are a sufficient proof of this. One hears frequently of the oppressions which Hindus commit upon Musalmans. They can commit these oppressions because they are the superiors of the Musalmans in wealth, education, intelligence, and power. The devilish oppression committed by the Sub-Inspector of the Thakurgaon thana, on the occasion of the late *Muharram* festival, on respectable Musalman women of the place is enough to make one's blood course swifter in one's veins and drive one mad with rage. Will such oppression go unredressed? Oh, Emperor of India, who hold the balance of justice in your hand, will Your Majesty not mete out justice to the devils who destroy our happiness under your rule by committing the grossest oppression on us? Under your rule no one has a right to interfere with anybody else's religion. But what is this that we hear? It is said that the editor of an insignificant paper, named the *Birbhum Varta*, has requested all Hindu zamindars to issue strict orders prohibiting cow-slaughter in their zamindaris on the occasion of the *Bakr-Id*. Again, the Hindu residents of Saldanga in the Jalpaiguri district made the Musalmans of the place stop their call for prayer (*ajan*), because the Hindus thought that the supposed fainting away of their god at the time was due to that call. In connection with this affair, the Hindus, who are better off than the Musalmans, are harassing the latter on false pretexts in the law courts. Such is the Hindus' sense of justice! Such the catholicity of their religion! If this is not interfering with one's religion, one does not know what is. How can one, again, more openly transgress the liberal laws of the British Government? The attention of the authorities is invited to these matters.

Oppressions like the above are taking place very frequently in every part of the country, and the Hindus are employing the large powers they possess in committing such oppressions on the Musalmans. In fact, the Hindus are constantly pouring out venom against the Musalmans. We are far from saying that the Hindu community does not contain good, impartial, peace-loving, honest men. But, unfortunately for us, we have failed to find such men among the Hindus with whom we have daily to come into contact. If we had, they would certainly have done their best to extinguish this fire of jealousy between the two peoples. Hindus, unfortunately, who take part in the business of the world are all men who look only to self-interest and do not care if in

attaining their own ends they wound Musalman feeling. For this reason they do not hesitate to create ill-feeling between Hindus and Musalmans. To take an instance: Babu Mano Mohan Basu, proprietor of the Mano Mohan Library, is advertising for sale the Bengali drama *Sat-Nam*, over the acting of which in the Classic Theatre the Mussalman community has been so much excited, and writes in his advertisement as follows:—

"*Sat-Nam*, the greatest and best historical drama of the twentieth century. If one wants to get a real acquaintance with the Hindus and Musalmans of the reign of the Emperor Aurangzebe, if one wants to bring peace to one's soul by learning how men can be transported by the name of religion, if one wants to enter into the complexities of a Musalman woman's love for a Hindu and to understand the crooked course of true and deep love, then let one read *Sat-Nam*, give it to his wife to read, and glorify one's country by enacting it on the stage."

Bravo! What an advertisement! Look at the far-sightedness of the advertiser! A drama which has so deeply wounded the feelings of a community is the best drama of the twentieth century! Are not the supposed vauntings and the abuses levelled by a handful of the followers of *Sat-Nam* against a powerful Emperor like Aurangzebe, who, maddened by religious zeal, converted thousands to his own religion, as difficult to be believed as are the vauntings of a small insect before an elephant? Had the followers of *Sat-Nam* no love for their lives? The Hindus of to day are a far more powerful community than were the followers of *Sat-Nam* in the days of Aurangzebe. But can even the Hindus of the present day dare say anything, in the name of religion, to insult the British rulers or the British people? What is not possible at the present day, when the Hindus have become so powerful, could not, by any means, have been possible in the days of Aurangzebe, when the Hindus had little power. The situations introduced in the drama *Sat-Nam* are, in fact, nothing but the creation of the dramatist's own brain. And even if they were, true, is it wise to repeat them, with exaggeration, on the stage in order to amuse one's self, when such repetition is calculated to wound the feelings of a community? Yet the advertiser named above wants everybody to glorify his country by the acting of such a drama! And these are the wise men of the Hindu community, who are always striving to establish friendly feelings between Hindus and Musalmans!!! Again, what necessity was there for the author to stretch his imagination to such a point as to picture a Musalman woman in love with the Hindu hero? Who can believe that a Musalman woman, whose seclusion was so complete as to make it impossible even for the gods of heaven to have a glimpse of her exquisite beauty, should fall in love with a Hindu? Such love, however, is possible for Hindu women, among whom there is no *purdah* system worth the name, and who freely converse with their male servants, durwans, and even outsiders. This freedom of Hindu women has not infrequently been known also to produce evil results. It is therefore not unnatural for Hindus to look upon other communities in the light of the experience they gain in their own. An incident like the above may be probable in Hindu society. But is it not audacity to make it happen in another society where it is quite impossible? And this is the drama which the advertiser advises respectable Hindu women to read! The writer has been astonished that after the acting of the play was stopped at the Classic Theatre last Saturday, and after Babu Guru Das Chatterji had ceased to sell copies of the book, the proprietor of the Manomohan Library should advertise it for sale.

RANGALAY, May 29th, 1904.

37. The *Rangalay* [Calcutta] of the 29th May writes as follows:—

The causes of the ill-feeling between the Hindu and the Musalman.

Whatever fate may ultimately betide either people, the Hindu and the Musalman must live side by side in Bengal, for it is not possible for either to leave the province. And since both must live together, it is essential to the well-being of either that each should entertain friendly feeling towards the other. We shall now try to explain why it is that no such mutual good feeling can subsist.

The Musalman was once the ruler of India, and the pride and arrogance he once had as the dominant race he has not yet been able to forget. So inebriated is he with reminiscences of that past glory that he mistakes the favour shown to him by the English, with a view to tame him, for a recognition of his former greatness, so as to be quite beside himself with joy. To govern the country peacefully, the English rulers must tame and fascinate both

the Hindu and the Musalman. The Hindu has been tamed, and his fangs have been extracted.

If the English can now only tame the Musalman and extract his fangs, too, they may feel permanently at their ease as regards the administration of this country. There are many ways of taming a people. The way in which the English are taming the Musalman and thereby turning him into a tame and harmless animal is a way of the real nature and tendency of which the Musalman knows nothing whatever. The Musalman imagines that he is made so much of by the English because he was once the ruler of the land. He is, therefore, beside himself with joy and pride at the favour thus shown him and looks upon the Hindu with an eye of hatred, slight, contempt, and sometimes of compassion. Slaves, the most abject of slaves, we are both and subjects of the English. We both, Hindu and Musalman, are alike hangers-on and dependants. If both of us can bear this fact constantly in mind, neither of us shall have any ill-feeling against the other. Cows both in the same stable, we shall gain nothing by the clashing and flourishing of horns. If anybody gains by this, it will be the English.

Nor is the Hindu altogether without blame in the matter. The Hindu has become extremely righteous all of a sudden. Many a Hindu has no objection to eat food cooked by Musalman cooks, and many are in the habit of surreptitiously eating beef in hotels, but as soon as the Hindu comes to know of a cow-slaughter by the Musalman he becomes, as it were, mad. His study of English has also increased the Hindu's hatred for the Musalman. In every page of Indian histories written by English authors, there are recorded the misdeeds of the Musalman—Satanic acts of Musalman Nawabs and Badshahs, and accounts of the way in which they trampled upon the Hindu. The Hindu readily learns English, and readily imbibes English notions and habits, and he thus begins to hate the Musalman at heart. There is, besides, the competition for the favour of Government, and for employment in the public service. The result is that there is no good feeling between the Hindu and the Musalman. The Musalman does not utter a single word of protest when an Englishman writes books disparaging him, but as soon as a Bengali does the same, up he starts with his club and bludgeon and creates a disturbance. Can there be any real union between the Hindu and the Musalmán under these circumstances?

Uriya Papers.

38. The *Utkaldipika* [Cuttack] of the 21st May states that while there was a slight rainfall in Cuttack town in the last week, there has been good rain in many parts of the mufassal and that agricultural operations have commenced. — Utkaldipika, May 21st, 1904.

The weather.

The Jagatsingpur correspondent of the same paper says that there is no rain in that part of the Cuttack district, that the temperature is rising, and that the closing of the Machhgan Canal for annual repairs has brought about a general water-scarcity.

The mango crop.

39. The same paper says that ripe mangoes are available in sufficient quantities in Cuttack town. — Utkaldipika.

40. The same paper questions the legality of the action of Mr. Fischer, the District Magistrate of Cuttack, in seizing some goats on the public road and putting them in a municipal pound. — Utkaldipika.

The District Magistrate of Cuttack.

41. The same paper regrets that the relations between the authorities of the Cuttack Cantonment and those of the Cuttack Municipality have of late become much strained by an untoward incident. Mr. Kirkwood, the Cantonment Magistrate, convicted a servant of the Municipal Conservancy Inspector under section 132 of the Contonment Code, because he was found to pass through cantonment limits with the flesh of an animal slaughtered outside the cantonment. Now the cantonment and municipal roads are so contiguous and so overlap each other that a resident of the municipal area after shopping in a municipal bazar must pass through a portion of the cantonment road in order to reach his home. Under these circumstances, it was not prudent on the part — Utkaldipika.

A quarrel between the Cuttack Cantonment Magistrate and the Cuttack Municipality.

of Mr. Kirkwood to put a too literal construction on the wording of the Cantonment Code and thereby pick a quarrel with the Cuttack Municipality, especially when his predecessors construed the law in a different spirit. The Cuttack Municipality have taken up the case of their Conservancy Inspector in right earnest, and are resolved to move the High Court of Judicature for an authoritative interpretation of the section in question. Before proceeding to take this extreme step, they should solicit the mediation of Mr. Growse, the Divisional Commissioner, who, though not himself a Cantonment authority, may yet see his way to pour oil on troubled waters. The Municipality will be satisfied if what they call the *zulm* of the cantonment authority is not repeated in future.

UTKALDIPIKA. May 21st, 1904.

Oppression attending cooly recruitment.

42. The Sankhatras correspondent of the same paper draws the attention of the authorities to the excesses that are being committed by coolie agents in the name of recruitment, for one of them decoyed a poor *Bauri* by false promises and sent him to a foreign land.

ALL THE NATIVE PAPERS.

The Russo-Japanese war.

43. All the native papers of Orissa are fully alive to the importance and magnitude of the Russo-Japanese war and regularly publish a weekly summary of the events of the war in their columns. Their sympathies are, however, on the side of Japan, the ally of Great Britain.

ALL THE NATIVE PAPERS.

The Tibet war.

44. In the same way they chronicle the events of the Tibet war, but they want peace as, in their opinion, India cannot pay the costs of the war which is being carried on in the interests of the imperial policy that England is following in Central Asia. England should therefore pay the costs from her own exchequer.

GARJATBASINI, May 21st, 1904.

The attempt to establish a leper asylum at Puri.

45. The *Garjatbasini* [Talcher] of the 21st May is glad to learn that the District Magistrate of Puri is trying to found a home for lepers in Puri. The writer has every sympathy for the movement.

GARJATBASINI.

The surveyors at Ganjam and Gumsar.

46. The same paper agrees with its contemporary of the *Prajabandhu* that surveyors working in Ganjam and Gumsar must be Uriya-knowing men. The Uriyas of those districts in the Madras Presidency may be trained to do that work, as were the sarbarakars of Khurda and Angul.

GARJATBASINI.

The restrictions imposed on the *Pans*.

47. The same paper approves of the restrictions that are put on the personal liberty of all men of the *Pan* caste in Dhenkanal, who are compelled to pass their nights in particular houses in their respective villages under the supervision of the village chaukidars and village Padhans, the latter being required to register their attendance and report it to the higher authorities in that State. The *Pans* are looked upon as members of a criminal tribe, and their treatment in this fashion has led to a considerable diminution in the number of heinous offences in that State.

ASSAM PAPERS.

SILCHAR, May 28th, 1904.

Wanted a Sub-Registry office at Hailakandi.

48. The *Silchar* [Silchar] of the 28th May supports the memorial made by the inhabitants of the Hailakandi subdivision of the Silchar district for the establishment of a Special or a Rural Sub-Registry office at Hailakandi.

NARAYAN CHANDRA BHATTACHARYYA,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 4th April, 1904.

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